

# The Inquirer.

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## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 4.

### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
Bermondsey, Fort-road, 7, Rev. GEO. CARTER.  
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
Child's Hill, All Souls', Wrech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. E. GEORGE, M.A.  
Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. F. K. FREESTON.  
Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. GEO. CRITCHLEY, B.A.  
Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.  
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7.  
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW.  
Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
Ilford, High-road, 11, Mr. E. R. FYSON; 7, Rev. W. H. DRUMMOND, B.A.  
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject: "Prof. Eucken's Message to the World." The Professor himself will be present and will deliver a short address.  
Kentish Town, Clarence-road, N.W., 11, Dr. LIONEL TAYLER; 6.30, Rev. F. HANKINSON.  
Kilburn, Quex-road, Church Anniversary, 11 and 7, Rev. C. ROOPE, B.A.  
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
Deptford, Church and Mission, Church-street, 6.30.  
Mansfield-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
Peckham, Avondale-road, 11 and 6.30, Rev. LAWRENCE CLARE.  
Richmond, Free Church, Ormond-road, 11.15, Miss A. WITHALL, B.A.; 7, Rev. J. A. PEARSON.  
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
Stratford Unitarian Church, 11, Rev. W. R. CLARKE LEWIS; 6.30, Rev. JOHN ELLIS.  
University Hall, Gordon-square, W.C., 11.15 and 7, Rev. A. G. PRICHARD.  
Wandsworth Unitarian Christian Church, Tower Hill, Wandsworth, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. R. CLARKE LEWIS.  
Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.  
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11, Miss E. E. DRUMMOND; 6.30, Rev. JOHN DAVIES.  
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDowell.  
BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.  
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.  
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.  
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAND JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS.

BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN, M.A., B.D.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

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CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.

CHELMSFORD, Unitarian Church, Legg-street, 6.30.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. W. J. PIGGOTT, M.A.

DOVEE, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.

DUBLIN, Stephen's Green West, 12 and 7.

EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.

GATESHEAD, Unity Church, 10.45 and 6.30, Mr. WM. B. HALL.

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GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Whit Sunday Anniversary, Rev. F. W. G. FOAT, M.A., D.Litt.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 7, Rev. S. H. STREET.

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MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.

MORETONHAMPSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.

NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.

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### IN MEMORIAM.

To the revered memory of THOMAS THOMAS, who died June 5, 1907.

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And it were wrong to weep  
That thou hast left life's shallows,  
And dost possess the deep.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

THE Census returns, though they show some signs of shrinkage in the normal increase of the population, are on the whole satisfactory and encouraging. The surprise of the results for most people is that the counties have gained more in proportion than the towns. Probably this fact has little bearing upon the question of rural depopulation, for the chief increases have taken place in the neighbourhood of large towns. In London, for instance, the population of the administrative county has actually gone down by over 13,000 since the last census, while that of the Outer Ring has increased by nearly 700,000. This means that the problem of decentralisation is being dealt with successfully. Cheap and easy methods of transit are enabling the workers to live in conditions of greater health, freedom, and happiness. It is not often that statistics are so cheerful.

\* \* \*

THE other cheerful feature of the Census returns is that the progressive depopulation of Ireland has been arrested. The Commissioners state that, although the shrinkage of the population has been continuous since 1841 and has not yet ceased, the percentage of loss of population for the decade is the smallest yet recorded, being 1·7 per cent. as compared with 9·1 in 1891 and 5·2 in 1901. There is an actual increase of 2,455 families, or 0·3 per cent., and of 2,899 in the inhabited houses, or 0·3 per cent. Again the statistics are an indication of the presence of new

elements of happiness and prosperity spread over a wide area. Better government and a more intelligent sympathy are beginning to bear fruit, which even the most inveterate political pessimist cannot explain away.

\* \* \*

LAST Monday Mr. E. D. Morel, the champion of Congo Reform, was the recipient of a presentation in recognition of his conspicuous public services. The meeting was made the occasion of an international demonstration of gratitude to one who has done what the Bishop of Winchester described as "a hero's work, with a hero's motive, and a hero's courage," whose achievement has become "part of the world's moral capital." M. Anatole France wrote to express his deep regret that he was unable to attend; M. Vandervelde offered his homage to Mr. Morel "in the name of my country, which is beginning to do him justice," and in the name of the natives of the Congo; and Lord Cromer, who spoke as one who had not always agreed with Mr. Morel's proposals, said that a more disinterested movement than this Congo agitation had never been started in this or any other country.

\* \* \*

Mr. MOREL, in his reply, said that for the time being the evil had been checked, and its most revolting excesses had been, he hoped, altogether destroyed. But the fight was not yet over, and their work was not yet done. He suggested that the time had come when public opinion should realise the greatness of this tropical African problem, and should make an effort to bring organised pressure to bear upon the Governments, who between them control the destinies of tropical Africa, with the object of securing that certain broad lines of policy should be laid down for the government of these vast regions.

AT a meeting held in Manchester on May 26 to protest against the policy of the Holmes Circular, at which Miss Cleghorn, the president of the National Union of Teachers, presided, Mr. J. L. Paton, the High Master of the Manchester Grammar School, made a powerful plea for the real nationalising of the universities. The only way of saving English education, he said, was by unity, and the spirit which the Holmes Circular represented was driving a line of caste division between one body of teachers and another. If Oxford and Cambridge and the public schools could have saved English education, they would have done it long ago. But they could not save English education without the loyal co-operation of the elementary schools, and those who taught in them.

\* \* \*

THE Rev. Charles Hargrove has completed 35 years as minister of Mill Hill Chapel, Leeds. In his monthly Record he intimates to his congregation that he has for a long time looked forward to this year as his last in the active ministry. This preliminary announcement of a resignation, which he clearly feels cannot be long delayed, will be received with widespread regret that the years bring their inevitable changes, and at the same time with deep gratitude to Mr. Hargrove for his long and conspicuous services, not only to his own congregation, but also to the whole fellowship of the churches of his adoption, to the ministry which he has adorned, to the movements of truth and freedom which he has guided and encouraged, and to the men and women in many parts of the world whom he has gladdened by his friendship and helped with his sympathy. All will unite in wishing for him the rest and happiness which are the crown of work well done.

## ON THE DAY OF PENTECOST.

THE critics have tried to rationalise the account of the Day of Pentecost, and to explain the strange story of the rushing wind and the tongues of fire, but they have left the central mystery just where it was. The scenery and the mechanism of the divine drama matter very little, provided the heart is open to the teaching of the Spirit, and the eye is quick to detect the presence of God in human affairs. Our talk about immanence in reality explains as little as the old theory of miraculous intervention. It is the fact of experience which remains to baffle our intellects and to capture our hearts, the fact that suddenly the transforming energy of God was felt by a small group of men, and that they in the power of a new life changed the history of the world. If we want words in which to describe it we are not likely to find any to take the place of some of the kindling phrases of the New Testament, which remain to us amid the clash of old and new thoughts as final words of religion—"God was in CHRIST"; "We beheld his glory"; "Lo, I am with you alway, even unto the end of the world."

Whit Sunday commemorates one of the supreme birth hours in the history of the world. It was felt truly to be a moment of divine revelation, because it was the decisive beginning of a deeper understanding, which delivered Christianity from the bondage of the letter into the freedom of the spirit. ST. PAUL went to the heart of the experience and seized its essential meaning when he said, "Henceforth know we CHRIST after the flesh no more." An idyll in Galilee or a dark tragedy on Calvary has no more significance for us than any other series of events until they are changed from glory to glory by the Spirit of God, and enter upon a transfigured life in the hearts of men. We are tempted sometimes to regret the meagreness of our information about many of the details of the life of JESUS CHRIST, the frequent gaps in the narrative. The Gospels are very imperfect as biographies; but being sufficient to preserve in immortal beauty a character, an influence, a spirit, they fulfil their mission in the world. Important as it may be to us to know how JESUS CHRIST appeared to his contemporaries, historical information of this kind is secondary, or simply instrumental in creating a distinct type of spiritual experience in the souls of men. It is not how he lived once that matters for religion, but how he lives for us now in teaching, in example, in perpetual inspiration, as the animating and controlling principle of the living society, the body with many

members, which is the creation of his spirit. Christianity is not a question of past tenses; it is a continuous life.

There is nothing which Christianity needs more than to recover this Pentecostal experience, as we have just attempted to describe it. The Christian is not a lonely seeker after God, ransacking the records of the past for some syllable or sentence of a message once delivered to men. He is a member of a society, sharing the privileges of its life and loyal to its spiritual obligations. On the day when the church was born, Christian individualism died. In place of a lonely discipleship, men entered upon a life of communal experience in the things of God. They ceased to spell out the meaning of the mystery of love, every man for himself, and embraced the fellowship of a larger goodness, a holier rapture, a diviner sacrifice than any single heart could hold. And it is precisely through the discipline of this life of fellowship, in the surrenders which it demands of self-will or personal desire, that the Christian character is still fitted for its noblest achievements. The man who puts himself outside the church in the interest of spiritual independence condemns himself to a maimed and stunted life. In lonely meditation and the companionship of his own thoughts he will seek in vain for heights and depths of love and a fulness of divine knowledge, for which no man is sufficient in himself apart from the fellowship of Christian souls, who are taught by the same experience, moved by the same spirit, and richly dowered with the same religious tradition and inheritance.

"Involved as we are in the midst of a complex and cultivated civilisation," the words are not our own, but those of Professor EUCKEN, "the attempt to concoct new religions by sagacious thinking, in complete disregard of all the facts of history, implies an utter misconception of what is essential and effective in religion, and is, on this account, already foredoomed to certain failure. A religion is not primarily a mere theory concerning things human and Divine—such a theory can, of course, be quite easily put together with a little ingenuity—it discloses ultimate revelations of the Spiritual Life, further developments of reality, great organisations of living energy, movements, in a word, which have convulsed the age in which they came victoriously to birth, and have subsequently proved themselves strong enough to attract large portions of mankind, weld each of these inwardly together, and set an invisible world before it as the main basis of life. In such upheavals of the life of the people there is opened a rich mine of fact which becomes the property of all men, and includes valuable experiences of humanity as a whole. He who would cut himself off from this great stream of experience, inward as well as outward, will soon find out how little the

isolated individual can do in matters of this kind."\*

But a religious convulsion, strong enough to weld masses of men together, and to produce the best fruits of communal life, claims the highest powers of our nature to express its meaning and preserve its influence. Always the Spirit of God is creative. It uses imagination as its servant and poetry as its handmaid. It fashions symbols of exalted beauty to convey to the hearts of men the ineffable mysteries of life. It discovers forms, often inherited from a remote past, into which the communal life pours the passion of its love and the fire of its devotion. The solitary mystic may dispense with sacraments, the life of the community can hardly exist without them. The disposition, which we know is widespread to-day, to regard a formless religion as more spiritual than one which clings closely and lovingly to the poetry and symbolism of the affections, is quite possibly paying for its common sense by a weaker faith in the creative energy of the Holy Spirit. TENNYSON's words about "an empty form" have passed long ago into the limbo of half-truths, which is the fate of most hackneyed quotations. On the Day of Pentecost we do well to remind ourselves that Christianity is something better than a formless sentiment. It is a vocal religion, not confined to private meditation, but speaking in many tongues and in diverse manners, and creating by the inherent power of its own life the emblems of a communal loyalty. No logical scheme can explain its meaning; no code of personal or social duties can exhaust its demands. The marvellous efflorescence of beauty, the deep sentiments of spiritual veneration, the poetry of a common devotion, the corporate acts of fellowship—they may be described in one aspect as the creation of the Spirit of God, and in another as the attempt, unwearied and unceasing, of life to express life, of love to interpret love.

## PROFESSOR EUCKEN AND JENA.

PROFESSOR RUDOLF EUCKEN, who will deliver the Essex Hall Lecture on "Religion and Life" next Wednesday, has held the chair of philosophy in the University of Jena since 1874. His career is a striking instance of the slow recognition of great powers. His name has long been held in honour alike for his intellectual and his social gifts by Jena students, but it was only about ten years ago that he was recognised as standing in the front rank of European thinkers, and hailed as one of the constructive forces in the fashioning of a new Christian Idealism. When he was awarded the Nobel Prize for Literature in 1908, his reputation was secure : mcrg all

\* Christianity and the New Idealism, p. 146.

who care for serious thinking upon the deepest problems of life.

The University of Jena, which Professor EUCKEN has served with such conspicuous loyalty, was founded in 1558. It is one of the smaller centres of learning, but it is second to none in the splendour of its traditions. English students of even twenty years ago will remember it when it still bore a quaint mediæval aspect, in which the gay student life and the simple intellectual passion of its great scholars found a fitting framework. At the time to which we refer, KARL HASE, a noble figure in venerable old age, was the doyen of the theological faculty, and R. A. LIPSIUS was at the zenith of his fame as a Christian scholar and teacher. In recent years the rapid growth of the Zeiss factory, and the splendid munificence of its founder to the town and university, have given the whole place a more modern air, though nothing can destroy the charm of its situation or the romance of its intellectual inheritance. SCHELLING, FICHTE, HEGEL, KLOPSTOCK, GOETHE, SCHILLER, are all part of the Jena tradition. GOETHE sang of it in words which have found an echo in the hearts of generations of Jena students :

"Donnerstag nach Belvedere,  
Freitag geht's nach Jena fort;  
Denn das ist, bei meiner Ehre,  
Doch ein allerliebster Ort!"

In more recent times HAECKEL, REIN, and last but not least, EUCKEN himself, have again made the little town on the Saale a centre of light for the whole civilised world.

## LIFE, RELIGION & AFFAIRS.

### EUCKEN'S VIEW OF THE MEANING AND FUNCTION OF HISTORY.

EUCKEN, as a historian, shares Maeterlinck's view that the past remains organically connected with a spiritual present, and changes both in meaning and value with every fresh impulse of interest that flows to it from that source. But if this view is to mean anything, the "present" must not be identified with the "mere" present, i.e., with a present which excludes past and future alike, and is, as it were, their moving point of intersection. It must be that inclusive present in which it is alone possible for a self-conscious being to exist and to think. If I am conscious of a succession of events, it is impossible that I, as the interpreter of those events in their succession, should be just one unit or episode in the series. Indeed it is only because as thinkers we dominate the flux of temporal changes, that we are able to see any unity in it at all. A vanishing element in a flux could not experience the flux even as a flux.

Thus, to take an analogy from astronomical physics, it is impossible for us, as bodily occupants of this planet, to realise that the earth rotates on its axis or revolves round the sun. Our bodies are immersed in the flux of the earth's momentary changes. But as thinking beings we can shift ourselves to the sun's centre, and from this position of relative stability, realise through imaginative thinking the whole succession of earth changes as a single periodic phenomenon. The idea of an eternal present is, indeed, no mere luxury of idealistic speculation, it is an indispensable presupposition of all thinking whatsoever, in particular of all thinking about the past.

We are familiar enough with the maxim that to see things as they are we must see them *sub specie aeternitatis*. At root this is a trite inference from the very nature of our thinking. What is more important is that we should realise that this eternal historic or esoteric present is the centre whence the past is being perpetually renovated. "The relation of the present to the past," says Eucken, and he is referring here to the true historic present, "is not something fixed and given; it has always to be ascertained anew. The present will always mould its conception and judgment of the past by its own conviction as to the nature of truth. Thus, spiritually speaking, the past is by no means a finished story. It is always open to the present to discover, to stir up, something new in it. Even the past is still in the making." (Christianity and the New Idealism, pp. 53, 54.)

It follows from this view of the relation between past and historic present that history, as a form of learning, does itself full justice only when it enters into intimate and fruitful relations with life. It is the lack of this interaction between learning and life which is the limiting disability of the more abstract type of historical research. We plunge into the detail of some remote period, and do our best to bring out its purely local and temporal colouring. We may even trace the influence of the period right up to the present time. None the less we are unable to take the last decisive step which would bring this past into fruitful relation with our own present. And the reason is plain. Our interest has been centred all along on that merely local and temporal individuality, which makes it clear what the period in question was, but gives no hint of its more permanent and present meaning for our spiritual life to-day. We have been working in and on the *mere* past, and can do no more than connect the *mere* past with the *mere* present, i.e., connect that which bears the time and place mark of the past with other facts that bear the time and place mark of the present. But we cannot graft this treatment of the past on to a more living and personal treatment of present-day problems. We can tack on our learning about the past to our learning about the present, but we cannot at any single stage take the leap from the level of mere learning to that of learning as the expression of life. Thus the past, instead of serving and enriching the present, tyrannises over it, and drains it of its spiritual vitality.

Now with respect to this whole question

of the relation of the past to the historic present, the objection may be raised that this reshaping of the past does not affect the past itself, which remains perforce what it was, but affects only the interpretation put upon the past. The past remains; it is the histories which change and pass. Fact is immutable; it is the ideas that are in flux. This is the stronghold of common-sense realism. But is the view a true one? There is certainly an element of truth in it. Both scientist and historian require that facts should have the quality of being what they are, and not what the thinker would like them to be. Without this independence of *subjective caprice*, no scientific experiment, no trustworthy evidence would be possible. Let us admit unreservedly that both scientist and historian must be true to the facts. But what are historical facts?

Historical facts, we may say, are (1) events in a historical context; (2) events whose issues are modifiable by human agency; (3) events which, to be properly understood, must be, as it were, re-experienced.

It is probably more true of the events of history than of other events that they need an ample context, if they are to be properly understood. We feel unable to gauge the real significance of acts of statesmanship whilst they are being enacted; we wait for the verdict of history. We need to see these events in perspective, in close affiliation with large political movements and tendencies. Thus the so-called historical "fact" has "ragged edges," and needs to live itself out as an item in some large world-movement before it can be judged at its ultimate value. Moreover, the fact, being a fact of a practical order, cannot be said to have its issues and consequences predetermined. What the fact becomes will partly depend on what it is made to become. The fact of primitive Christianity might have developed very differently if there had been no St. Paul. And there is a third point. A fact of history cannot be appreciated at its true vital value until it passes from the status of an event to that of a personal experience. We speak of making the facts of history our own; and until they are thus freely appropriated and transmuted into acquired experience they will fall short of becoming the guiding forces on which the shaping of the future depends.

Taking these various points into consideration, a historical fact as opposed to a mere event would seem to be a fully organised historical movement, not a mere unit but a living unity. And it becomes a fact in the full sense only when we have adjusted ourselves to it both practically and theoretically, discovered what it means for us to-day and gauged its value for the future progress of the race. But if we would grasp the ultimate significance of historical "facts" as Eucken understands them, we must turn to the fundamentals of his philosophy. History's essential concern is with man's struggle for spiritual existence. But what is this Spiritual Life which, through descent into time, and into the depths of human nature, makes the movement whose significance we gauge through history? It is Eucken's central conviction that this Spiritual Life

is a new and higher Order of Reality into which humanity is passing through the effort and labour of time-experience. Hence the necessity of the time-process and the immense significance of history. History, the genuine history of civilised humanity, becomes the record of humanity's search for its own spiritual destiny; and much more than the mere record; for history, through its living appropriation of the past, becomes one of the most essential factors in the spiritual quest. It becomes at once the record and the inspiring motive of the process through which the Eternal conquers Time, resembling in this respect the quest of philosophy, which is to discover the permanent in change. The dominating theme of history is humanity's progress from Nature to Spirit under the limitations of time. Whatever bears on this progress is historically essential; the rest is relatively accidental.

It is from the standpoint of his theory of the Spiritual Life as a new Order of Reality, whose descent into time is the ground of all human progress, that Eucken justifies his view of historical fact. Spirituality, wherever it appears, is a power that makes for unity and concentration; hence, if we would seek its traces in the past, we must look for it in these concentration centres of human activity, trace the development of these, note their conflicts with each other, and judge of their relative value for human progress by their fruitfulness, and, above all, by their inclusiveness, and their power to overcome oppositions. That which, through the very richness and fulness of its movement, gives life stability, has, to that extent, overcome the opposition between Rest and Movement, and revealed its spiritual character.

Our conclusion, then, is that the "facts" of history are not mere series of happenings, but organised expressions of spiritual life. As such they are not given once and for all. On the contrary; if they are to be really intelligible they must be continually recast and revalued. Historical truth, as Eucken understands it, can, therefore, be no point-to-point correspondence with past events. This it could be only if facts were given once and for all. Nor is it just a simplification of past events reached by extracting from these events just those features which are relevant to the idea of civilisation or human culture. Historical truth, for Eucken, is that enrichment of past events which consists in connecting these with one or more main currents in the movement of civilisation, and in drawing out the enduring meaning and value they then have for the spiritual experience of mankind. Thus, in last resort, history deals with facts not as mere events but as factors of a developing spiritual experience, factors whose meaning and value must be re-estimated afresh with every new advance or retreat in the march of human progress.

This conception of history rests on the single assumption that a new Order of Reality, that of Spiritual Life, is in process of realising itself under time-conditions. And this assumption implies a belief in the possibility of progress. The extent to which that possibility becomes an actuality depends primarily upon ourselves as makers

of the future. "We are not placed from the outset in an atmosphere of Reason; we are not borne along by a steady resistless stream. It is only by effort that we can make life rational, and give a spiritual orientation to our course. Our spiritual reality is not ready given, like our sense-environment, but we must shape it for ourselves with toil and effort, amid dangerous and devious wanderings. Harder than any struggle with outward circumstance is this struggle of the Spiritual Life for itself and its own expression." In virtue of this persistent challenging of our deed and decision, the progress from Nature to Spirit of which History is both the record and the inspiration assumes a fundamentally moral character. History is for Eucken, at root, not indeed a science of ethics, but an ethical science.

It will be seen that Eucken makes no small demand on the historian, requiring, as he does, that he should be imaginatively and emotionally sensitive to all the spiritual movements which make human culture a living and a growing thing. But this does not mean that the historian must be a philosopher. The sensitiveness to spiritual values may very well exist without seeking expression through metaphysical analysis. The foundations of history are not laid in philosophy, but in the spiritual world, for the interpretation and upbuilding of which historians, philosophers, and others are jointly responsible.

W. R. BOYCE GIBSON.

adoration and abandonment which, if exercised towards any pulpit preacher, he would be the first to laugh at and despise. This atmosphere of adoration in which he writes is essentially unwholesome, all the more because it usually implies a rather supercilious contempt for almost everybody else. It is possible to be obsessed by a popular preacher of Christianity and yet to retain a lingering reverence for Christianity itself. It seems impossible to be obsessed by Mr. Shaw and to retain a reverence for anything at all except himself.

No doubt there is much that is challenging and amusing in the ridicule which Mr. Shaw pours on Mid-Victorian principles and respectabilities, but the Shavian cult is itself becoming an orthodoxy so deep-seated and so unreasoning that it might well be commended to Mr. Shaw as one of the most ridiculous phenomena of the present generation.

Mr. Shaw's last production, "Fanny's First Play," is concerned as usual with the narrowness and vulgarities of middle-class households. Mr. Shaw has a great contempt for "the home," and everything good and bad implied in it. We do not remember a single play of his in which the middle-class home is presented as having any charm or beauty. The parents usually quarrel and the children usually rebel. When he portrays a domestic circle, you may be fairly confident he will give you bickerings, petty tyrannies, and contemptuous uprisings of the younger generation. His women are not especially lovable: all you can say is that they are a great deal better than his men. Most of his men are weak, selfish, and tyrannical. They bully their wives and their children. There are a few exceptions, especially in "Getting Married," but Mr. Shaw's prevailing conception of the middle-class home is that of a place without any real love or peace, and where the father, at any rate, is a petty despot. Of course there are middle-class homes of that kind, but there are quite as many where the woman is the oppressor and not the oppressed, and there are still more where, in spite of occasional friction, there is a prevailing harmony. Everyone knows such homes in every class; they are to be found on all sides of us; they are the strength of the nation, and in them tens of thousands of children are being educated and prepared for life.

The two pairs of parents in "Fanny's First Play" are deeply troubled by the fact that an only son and daughter respectively have had 14 days in prison for drunkenness and assaulting the police. Any middle-class household would be considerably troubled by such an occurrence, but the trouble in these cases is made to appear rather mean and ridiculous. In the first case the only son of the house has been locked up for a drunken frolic when returning from a low music-hall with a prostitute. There is no condemnation of his action suggested. There is no attempt to show the real misery which such conduct would produce in most middle-class homes. The father is an impatient, hot-tempered, self-important man. The mother is a good-natured, idly curious woman, anxious to discover from the girl with whom her son had gone astray

### "FANNY'S FIRST PLAY."

SEEING this play recently at the Little Theatre, the present writer was impressed, as everyone must be, by the wit of the dialogue and yet more by the excellence of the acting. It is an open secret that the play is by Mr. Shaw. The extraordinary popularity of Mr. Bernard Shaw is a very significant sign of the times. Why is it that so many educated people, especially women, are filled with enthusiasm for Mr. Shaw? His plays conspicuously lack romance and imagination, and lyrical passion and tragic beauty. They are not even remarkably intellectual in the sense in which Meredith's work was intellectual. The criticism passed on Mr. Shaw that he has a head but no heart is misleading. His plays are not marked by profound thought. If we had to accept this artificial dichotomy, we should be inclined to say that Mr. Shaw had, on the whole, more feeling than intellect. His prefaces, at any rate, are full of passion, and even in his plays we find more feeling of a sort and more appeals to the feelings, especially indignation, than any strong, clear, vitalising thought. He is liked at the present time because, amongst other reasons, people want laughter of a certain kind; not jolly laughter, as in Shakespeare's Falstaff; not merry, childlike laughter coming out of a pure heart enjoying life; not laughter with tears in its eyes, as with the best humorists, but bitter laughter. They want to be made to feel indignant—with other people.

Mr. Shaw is the most popular preacher of the day. He is listened to with an uncritical

the slang name for a concertina. In the second case the only daughter, after singing hymns at a Salvation Army revival service, goes off by herself on her way home, under the excitement of the hymn-singing, to a music-hall. There she gets into conversation with a Frenchman, goes with him to a dancing saloon and drinks champagne, under the influence of which she assaults a policeman and uses abusive language, the result being that she and the Frenchman are arrested, locked up, and next day committed to prison.

This girl comes home in what is represented to be a noble frame of mind. She is not in the least ashamed of herself; she is only ashamed of her home and her parents. She has become emancipated. Through prison she has gained her freedom. She glories in the fact that she knocked two teeth out of a policeman's mouth, and is full of fiery indignation because in the hurried passage to the police station her arm was pinched. She thinks all respectabilities mere hypocrisy. She imagines that in such sordid conduct and experiences she has seen life. Her father is a mean, selfish coward, troubled only, like the hero in the "Doll's House," by the effect of his daughter's disgrace on his own reputation. Her mother is a genuinely religious woman. In her Mr. Shaw does really try to represent a person with some ideals and principles, although he cannot avoid making her a little ridiculous at times. She is the mouthpiece for the mystical utterances which in some form or another are to be found in most of Mr. Shaw's plays. This mother is at first grieved, as she ought to be, by the wild and dangerous conduct of her daughter. Being, however, essentially a Shavian mystic, she soon comes to realise that it was quite natural and harmless, and turns away to the much more congenial task of rebuking her husband. We are not inclined to defend this particular husband; he richly deserves all he gets; but we do wish Mr. Shaw would sometimes present husbands and fathers of a somewhat higher type.

The play closes happily. The only son is to marry the prostitute, and the only daughter, being unable to marry the Frenchman, he being married already, consoles herself and her relatives by marrying a comic butler, who turns out to be the son of a Duke.

The bare recital of the story is, of course, in a sense unfair to Mr. Shaw. There is much brilliant wit and biting satire, but after all, we ask at the end, what possible good purpose can such a story serve? Who of us with any sense of respectability or decency would like our children to behave in this kind of way? If it were intended as a warning to parents to make home life more attractive and beautiful, we could see the value of such a play. But there is no hint or suggestion of such an idea. The conduct of these young people is treated as amusing in itself, it makes the parent ridiculous, and it is held up to us as a normal, and in the case of the girl, at any rate, as a decidedly meritorious thing.

All who know Mr. Shaw assert confidently that he is on the side of the angels. We wish that in his plays we could find that confidence more fully justified.

H. G.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### WHAT IS WRONG WITH THE CHURCH.

SIR,—I am sincerely sorry if the article of which Mr. Hugh Herford complains is really tainted by arrogance. I would now publicly expiate my offence and offer to him and to your readers my serious apologies if his charge is generally felt to be a fair one. I do not want to be arrogant, and I do want very much to possess the rare grace of humility. I will accept Mr. Herford himself or any other critic as my teacher and example if only he will be good enough to help me.

I also desire with all my heart to serve our group of churches, and the whole Church, to the best of my powers. I should like to get at the real truth, and to speak it without bitterness of speech. "Priestly" arrogance, however, is neither worse nor better than lay arrogance unless we are beginning to set up a dual code of ethics—a high standard for a "religious" and a mediocre one for a layman. It is certainly not I who will countenance this double code. For this reason I most profoundly regret that Mr. Herford, in the name of the laity, should indulge his "joyous anger" to prejudice an important discussion at the outset by stirring up the anti-clerical animus. In the present state of popular opinion this method of controversy is almost as infallibly deadly, as poisoning the wells of an enemy's territory. It is not, I believe, an accepted method of warfare, even when hostilities have been declared. It is rather unchivalrous when practised on a friendly tribe. It can hardly be the best form in the case of brethren within the same religious kinship.

No one who reads this correspondence is likely to deny that sacerdotalism and priestcraft are very sinister evils. But it may be well to point out that they are not peculiar to religion. There is a medical priestcraft whenever mankind is regarded as mere pathological material for experiment. There is a legal sacerdotalism when Reform in matters of Land Transfer, for instance, is set aside for the sake of conveyancing fees. There is a military and naval clericalism when the civil life is treated as mere means for warlike aggrandisement; when in the interests of the "service" democracies are threatened by "experts" with invasions, just as the souls of men used to be shaken by priests and ministers with the panic-fear of hell. There is a political priestcraft whenever social welfare is subordinated to the party system and the front bench game of *outs* versus *ins*. There is a male sacerdotalism when women are held under in a state of disfranchised subjection. Similarly, there is an artistic, educational, literary, musical clericalism whenever a narrow and egotistic professionalism prevails. Clericalism is to the Church what bureaucracy is to the State.

It is not at all peculiar to religion and it is the shallowest analysis which regards it as such. Clericalism is only our old enemy, the *selfish love of power*, which manifests itself everywhere, turning up in the Church. A self-important and domineering layman may be more devil-ridden with it than any priest of Spain. It is a peril common to all professional callings, to all classes, and to all spheres of life.

Now, we cannot escape the distinction between the professional man and the layman; for life, as at present organised, demands this acute division of labour. But while we cannot avoid the distinction between the minister and the layman, we may, with a little good-will and intelligence, escape the real vice of clericalism. We can resolutely refuse to let a spirit of antagonism, jealousy, and suspicion be engendered. It is folly and insincerity (not to repeat the offensive word *cant*) to pretend that salaried ministers are not a professional class set apart; but, even so, we can try to recognise that while there is diversity of function and of operation, there may be the same Christian spirit. If we can learn to see that the spiritual interests of clergy and laity are identical in this respect, that they are both one in the Church, then the cancer of clericalism cannot take root. In other words, the cure for clericalism (using the word in the vulgar bad sense) and the safeguard against it is a *higher and more commanding conception of the Church*. It is low and defective Churchmanship that gives rise to priestcraft, just as it is low and defective patriotism that gives rise to statecraft and the betrayal of the public interest. Where the sense of the sanctity and authority of the Church is weak, there the priesthood becomes (spite of all its high-sounding theories) a parasitic caste seeking to be ministered unto rather than to minister. But where the priest has learned to command by being first obedient; where he is conscious that he is the organ of the corporate Church-life, and acts with humble self-effacement before God for the sake of a Holy Brotherhood, there we have simply a differentiation of function within a spiritual democracy. In that case Anti-Clericalism is simply the spirit of anarchy and immoral revolt. A man who will not suffer himself to be taught or led or organised, who will not submit, as he perhaps would say, to be handled and manœuvred in the interests of an approved concerted plan or general scheme—even though the scheme were the Kingdom of God, or the Church of Christ, or the salvation of the souls of men,—such a man shares in the first damning sin of pride whereby the legendary angels fell, and whereon hell was built.

I offer these soothing reflections to my critic in the friendliest spirit, but I fear that, with the best will in the world, I shall find Mr. Hugh Herford a somewhat difficult gentleman to conciliate. Two years ago, I recall, he attacked me because, in my welcome to the outgoing students of the Unitarian Home Missionary College, I charged them to take themselves earnestly as prophets of God within a free and living Church. It was my great privilege at that time to receive thanks for what I said not only from many of our ministers and students, but from some of our leading

laymen. Mr. Herford, however, was alone in sternly bidding me remember that there was no room for the prophet within the Church. There was room only for the priestly or the scribal type of minister—the professional “administrator of the established institution.” Let me quote from his letter to your columns (July 17, 1909). “The minister has to lead and guide an established institution, not to smash it up. As long as men want to be shepherded and led in their spiritual life, and in their thinking, there is room for such pastors and teachers, and they must be trained. The priest or minister interprets divine wisdom as well as he can by quiet thinking and seeking, and gives it out again. This may conveniently be arranged for 11 and 6.30 every seventh day. The prophet cannot live in such an atmosphere of expectant routine.”

Two years ago, then, he summarily cleared the prophets out of the established institution of the Church. To-day, apparently, he would clear out the priests and scribes and non-prophetic ministers also. If he goes on like this, in another two years there will be no one left to be removed except Mr. Herford himself.

Again, two years ago, he told me it was “futile to blame churches for their limitations so long as they do not profess to be more. At their best they are spiritual restaurants to which men may go for refreshments, but the very condition of their continuance is an orderly and quiet seeking after higher things.” I hope I am not unduly magnifying my office when I say I do not like the picture of my ministerial brethren as barbers behind a counter; and I trust it is not arrogantly ecclesiastical of me to see something grotesque; if not profane, in the conception of a congregation as mere individuals dropping in casually with threepenny-bits in their hands for refreshments. But let that pass. The point is that Mr. Herford now turns round and says it is just as futile to blame those who are outside the Churches, and he defends the critics who plumply assert that “the Churches are on the whole the most serious obstacle that religion has to contend with.” It is futile to blame the Churches; but it is equally futile to blame the critics of the Churches. Only Mr. Herford may blame both—in turn. At present he vents his “joyous anger” on the churches and for a good reason. The taps of the spiritual restaurants are performing the stupendous miracle of “petrifying” the water supply, and are pouring out stones with the melancholy long withdrawing roar of Dover Beach.

If, indeed, the Churches are behaving in this wild and whirling way, it is high time they were stopped by the police. I am not surprised that Mr. Herford should have come to a momentary resolve to have done once and for all with them. The astounding thing is that he should ever have thought that resolve foolish.

In the meantime, he holds on doggedly to our Churches. Why? Is it really that he wants the ministers to lead and guide them as established institutions according to his statement two years ago? Is it that he himself is meekly prepared to be “shepherded” in his spiritual life? May I—dare I hope that, spite of his allusion to my reference to the Mystic

Rose of Paradise, he will yet come to recognise in Dante’s sublime representation a worthier image of the blessed life of divine fellowship than his own of a spiritual restaurant? If it is not behaving too much like a Father Confessor, may I ask him whether in his heart of hearts, he has not a wholesome instinct that he needs the corporate life of the Church to modify the irritated brittleness of his Protestant dissent and bring him to a less ecstatically angry frame of mind?

And now perhaps some of your readers would like to discuss the question of what is wrong with the Church.—Yours, &c.,

J. M. LLOYD THOMAS.

Nottingham, May 29, 1911.

SIR,—Perhaps people are beginning to get tired of this question, but the bold attack of Mr. Lloyd Thomas upon non-church goers and the frank exposure of his own position supplies material for coming to close quarters.

As a Free Catholic I understand Mr. Thomas’s position to be this, that while intellectually he would give a broader meaning to the rites and symbols of the Church, yet it is the observance of these rites that is to constitute the link uniting all catholics and to be the test on the side of the laity of their loyalty to the Church.

I write as one who has not the slightest sympathy with this ideal, and yet I hope I am not irreligious. I feel nearer to God in the glory of this Spring morning on which I am writing than I do in taking part in any organised service, and the use of the symbols and rites of the Church are so associated in my mind with the dominance of the priest that they are repugnant to me.

Here is one great point of variance that has not had its due weight. This generation, so far as it is serious, seeks to find out a present God, as the Psalmist did when he cried out for the living God; the Churches call upon men to worship a God of tradition interpreted by a priestly caste. So long as this difference of ideal exists there can be no reconciliation. The Church has gathered to herself riches, claimed authority over the hearts and souls of men, been an enemy to progress, while her special functions of usefulness—that of educating the young and tending the sick—have been largely wrested from her and put into more efficient hands. She stands to-day for an antiquated institution cut off from the flowing tide of virile life.

Why do not people go to church? Why does the minister go golfing or cycling on the Monday? The answer to both questions is identical. We all of us feel the need to throw off the shackles of convention at times and get out of the groove in which our daily life is fixed. And the modern man welcomes Sunday as the day on which he can be himself, free from engagements, free from the necessity of catching trains. If he be literary or studious some dearly beloved volume catches his eye, and a quiet hour’s read in the morning will probably supply him with more food for thought than many a sermon; while the repetition

of oft-recited prayers, what inspiration is there in that? The need of to-day is a religion which shall answer the highest aspirations of the soul, and yet be free from artificiality, from the weight of dead tradition, and shall be organised in accordance with the conditions of the times. When we hear a man on Sunday evening preaching about the wrath to come, and see him on the following morning shouldering his golf clubs with sheer pagan joy, we cannot help asking: “Which is the real man? Which is the honest man?” The religion which is to take hold of this generation must be free from such incongruities as that.

The question, “What is wrong with the Church?” then, can be answered thus: She is out of sympathy with the ideals of the time, she leans to tradition rather than living facts, and she is obsessed by the idea that attendance on her ministrations is the test and voucher of good life. We are living in a time of transition, and the last great change must be a re-interpretation of the words Church and Religion.

The people are unconsciously asserting a truth which science is discovering and theology will have to acknowledge, viz., that the distinction between spirit and matter is quite artificial. They are two aspects of one substance—no life without form, no form without life, and both must exist together; the sensualist and the ascetic are alike at fault. Therefore religion must be that which lifts the whole of life to the highest plane and teaches the relation of the particular to the universal. Business is religious, so far as it aims at supplying the just needs of the community and provides the worker with a reward for his labour; social life is religious, so far as it promotes love and goodwill among men; politics are religious, so far as they care for the communal needs of the people, relieve distress, promote justice, and foster noble ideals. Every man is a priest, whatever he may be called, who helps his fellows towards these ends. The true baptism is to feel the glow of a diviner life within the soul; and the true Lord’s Supper is that communion of souls where each one gives of his best and receives of the best of others. The Church of the future must be communal and not autocratic, and every spot will be sacred which is consecrated by love and service. Those who so live will find the witness of God’s presence in their souls.—Yours, &c.,

EDWARD CAPLETON.

Highbury New Park, May 29, 1911.

SIR,—The Rev. J. M. Lloyd Thomas has put in a forcible manner a parson’s impression of the origin of the “non-church going” disease. Can our laymen be persuaded to state their side of the case coherently and clearly, so that the argument may penetrate the ministerial mind? It is not captious criticisms of the parsons that will prove helpful, but a massing of evidence in support of abstention from divine worship.

Mr. G. Rogers, in a letter in a recent issue of THE INQUIRER, states that parsons do not “understand the world laymen are compelled to live in.” Will he kindly

draw the veil and make that world vividly clear to the parsonic mind? Most ministers are not lacking in intelligence and anxiety to learn; and they would only be too glad to get a clear insight into a world that would help them to be more efficient teachers and friends of the people who live in this "other world." A writer of books, or newspaper articles, a schoolmaster, or a lecturer may be a layman or a parson. Mr. Rogers would have us believe that if the writer, or schoolmaster, or lecturer happens to be a parson, he can only understand one phase of the world, the unreal parsonic phase, the "lay" world being beyond the reach of parsonic intelligence and ministerial intuition. Why should the "lay" mind of necessity be gifted with the ability to comprehend the mysteries of a world beyond the limits of clerical understanding, while the parsonic mind has to be content with seeing only a fraction of human nature?

Mr. Rogers also states that "the ministerial mind is seldom practical." Will he explain what divine law operates in depriving the ministerial mind of the common inheritance of British citizens? If Mr. Rogers had to "practise" the self-denial which the conditions of life impose on the ministers, and knew something about the economic schemes hatched out of dire necessity in parsonage homes, he would not have indited the above futility.

It is pleasant to think that Mr. Herford, according to his letter in your last issue, is moved to "joyous anger" when reading articles that rouse his "anti-clerical bias." It is a healthy sign to find a writer frankly acknowledging his "bias" and his "anger." There is one portion of his letter which promises to be helpful, if he could be persuaded to develop the theme. I refer to this passage; "Religion is rather the fruit which springs up in the common soil of men and women, where the living water has fertilised instead of petrified." I can only see a faint glimmer of meaning in this highly metaphorical sentence. It is this side of the "lay" mind that I would like to see revealed. What does Mr. Herford mean by "the living water," and the "fruit" that springs up in the "common soil" of men and women? If there is any meaning in the sentence, it is a confession that religion cannot be an isolated possession, but must be sought for in the common fellowship of the brethren, necessitating their meeting together for the welling-up of the "living water."

Who will kindly volunteer to unveil unto us the "lay" mind, and the "lay" world?—Yours, &c.,

JENKYN THOMAS.

Glossop, May 30, 1911.

[We have been obliged to omit part of Mr. Jenkyn Thomas's letter owing to limits of space.—ED. OF INQ.]

#### JESUS CHRIST IN POETRY.

Sir,—Mr. Daplyn's suggestive paper which he calls "Anima Christi" contains a question:—"How," he asks, "does it come about that we have no picture of Jesus in the poets? English verse," he continues, "has kept silence here." But

surely he is mistaken. Did not John Milton write "Paradise Regained"? And the hero of that poem is Jesus. Longfellow at a later period gave us "Christus, a Mystery," which is the Gospel story in verse. Sir Edwin Arnold followed with his poem entitled "The Light of the World" of which again Jesus is the subject. There may well be others, and to mention but one foreign work on the same theme, what of Klopstock's "Messiah"? That any of these is satisfactory I would not venture to affirm, but all are by famous men who spared more than "a few stray lines for him whose thought and story"—as Mr. Daplyn truly says—"have for centuries awakened the greatest variety and depth of emotion."—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater.

#### THE BRAHMO SOMAJ—A CORRECTION.

SIR,—In the short account of what I said at the annual meeting of the London District Unitarian Society, held on Wednesday, May 17, there is a serious blunder in your report printed in THE INQUIRER of May 27. In the sentence "that position was similar to the one taken up by Chunder Sen, the leader of the Brahmo Somaj, in 1851," the words "Dehendsa Nath Tagore" should be substituted for the words "Chunder Sen." D. N. Tagore was the leader of the Brahmo Somaj in 1851. Chunder Sen was then only a boy of 12. He joined the Brahmo Somaj later on and came under the influence and teaching of D. N. Tagore, who is known as the Mabarshi (or Sur) after the great *Rishis* of Ancient India.—Yours, &c.,

P. K. RAY.

19, Warwick-road, Earl's Court, S.W.,  
May 29, 1911.

#### HOSPITALITY IN WHIT-WEEK.

SIR,—The London members of the Women's League have very kindly been endeavouring to obtain offers of hospitality for ministers attending the Whit-week Meetings, but they have not succeeded in securing sufficient offers to meet the demand. I shall be glad if any hostess who is willing to receive a minister in her house will communicate with me at Essex Hall. Hospitality is required on the nights of Tuesday, Wednesday, and Thursday. Delegates and visitors who propose staying at hotels are advised to secure their rooms before-hand, as central London is very full at present. Railway vouchers, lecture and other tickets, have been forwarded to all applicants up to date.—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall, London,  
May 31, 1911.

\* \* We are obliged to hold over some letters till next week.—ED. OF INQUIRER.

#### BOOKS AND REVIEWS.

##### THE NATURE OF PERSONALITY.\*

How are the mighty fallen, and the weapons of war perished! Such is the reflection aroused by the study of books of which this able little work is a typical example. What once were dogmas setting forth supernatural mysteries, to be accepted if we would not imperil our eternal salvation, have fallen from their high estate. Still they are to be accepted; but why? Because a careful, cautious, and scholarly investigation shows that it is just possible for a modern believer to accept them without stultifying his intelligence! Such, we believe, is the utmost that is granted, even if we grant the validity of all Mr. Temple's essential arguments.

The book has a double aim: to expound and defend a philosophical view of the nature of Personality, and also to base on the results of this argument a plea for the theological doctrines of the Trinity, Incarnation, and Redemption. The former of these two aims seems to us much more successfully realised than the latter. The centre of the philosophical argument springs from a thought first suggested, we believe, by Lotze, that personality in man is in every way imperfect and incomplete—a seed, a germ, a potency—and only in God is personality complete; so that, if anything, it is *man* who is "not a person." From this point of view the individual and social implications of personality are ably worked out; and it is argued that the principle as we find it in ourselves points to the Ideal of a Spiritual Being wholly self-determined and grasping within his conscious purpose the good of the whole world.

The author's endeavour to state the essentials of this general view in the traditional forms of doctrines referring to the Trinity, Incarnation, and Redemption, give rise to difficulties too numerous to be mentioned here. The discussion is undoubtedly candid and suggestive, although he declares (p. 115) that he is not concerned to deny "the existence of three centres of consciousness in the Godhead" and (p. 119) that "the Church must refuse to permit the denial of the doctrine of the Trinity, for fear lest that denial should endanger the fulness of religious experience," yet it seems clear that in consistency he is bound to deny the conception of the three centres of consciousness, and with it the doctrine of the Trinity in any form usually considered "orthodox." He explicitly rejects the idea, recently fashionable in some quarters, of a "divine society"; and with it must go the idea that "the Son" has a centre of consciousness distinct from humanity. The author's argument involves the identification of "the Son" with the world of God's creatures. He also rejects the idea of a creation at a definite period in time, and points out that the familiar

\* The Nature of Personality: A Course of Lectures by William Temple, Headmaster of Repton School. London: Macmillan and Co. 2s. 6d.

argument—as to the need of an object of the Divine Love before all worlds were made—thereby loses its force. The final result of the author's statements would seem to be that God exists as an eternal process—the eternal process of the creation and redemption of the universe. This involves a Divine experience of sacrifice: and to the question whether either the divine sacrifice or the divine infinity must not be a sham, the author replies that the divine nature “must be capable of two types of experience, which for natures such as ours would be incompatible—real knowledge (real experience?—S. H. M.) of the eternal victory of good, and real sacrifice and suffering in the achievement of it” (p. 100).

The author shows insight in setting aside the conception of “the subconscious” (cf. p. 116). In scientific psychology this conception is still *sub judice*; in theology it seems at present likely to produce nothing but confusion.

S. H. M.

#### THE HOME UNIVERSITY LIBRARY.

MESSRS. WILLIAMS & NORGATE have published this week the second set of ten volumes of The Home University Library, the remarkable series of new shilling books whose issue was commenced in April last. These include in the section of history and geography, “The Opening-up of Africa,” by Sir H. H. Johnston, G.C.M.G.; “Mediæval Europe,” by H. W. C. Davis, M.A., Fellow and Tutor of Balliol; and “Mohammedanism,” by Prof. D. S. Margoliouth, D.Litt.; in the Science section, “Introduction to Mathematics,” by A. N. Whitehead, Sc.D., F.R.S.; “The Animal World” by Prof. F. W. Gamble, F.R.S., with introduction by Sir Oliver Lodge and many illustrations; and “Evolution,” by Prof. J. Arthur Thomson (one of the editors of the Library) and Prof. Patrick Geddes; while the section of Social Science is represented by Mr. J. A. Hobson’s “The Science of Wealth,” “Health and Disease,” by Dr. W. Leslie Mackenzie; “Crime and Insanity,” by Dr. C. A. Mercier; and “Liberalism,” by Prof. L. T. Hobhouse, M.A. The success of the Library has been so great that there is no doubt of the completion of the ambitious design for which Prof. Gilbert Murray, Mr. Herbert Fisher, and Prof. J. A. Thomson are editorially responsible. Some seventy volumes are, in fact, already arranged for. The third set will be issued in September, and the fourth in November; and it is hoped that Lord Hugh Cecil's “Conservatism” will be ready for one of these. Among forthcoming volumes will be one by Dr. J. Estlin Carpenter on “Comparative Religion.”

THE Rev. H. W. Hawkes, of West Kirby, has published a drama with Servetus and his tragic fate for its theme. It has been read in public on several occasions during the past few years, and its cordial reception has induced the author to print it. It deals simply with the last months of the life of Servetus in 1553 and the tragic events in Geneva, and culminates in the scene in the prison-cell when Calvin urges him to recant. The unveiling of the statue to Servetus in Vienne, which is announced to take place this summer, gives a special appropriateness to the issue of the drama at the present time. It may be had at Essex Hall, or from the Booksellers' Company, Lord-street, Liverpool.

WE have received from Messrs. Veit & Co., of Leipzig, the ninth edition of Professor Eucken's *Die Lebensanschauungen der grossen Denker*. It has been considerably revised and enlarged. A good deal of new material has been worked into the account of the Beginnings of Christianity. The treatment of Meister Eckhart and of Luther has also been subjected to special revision. For English readers it is interesting to note that Shaftesbury now receives the attention which his significance in the history of thought deserves. But it is in the last chapters which deal with the spiritual influences of the present day that the most important alterations have been made. These alterations are indeed so considerable that Professor Eucken describes the book as in some important respects a new work upon the old plan.

#### LITERARY NOTES.

A NEW limited edition of the works of Robert Louis Stevenson, in twenty-five volumes, is announced by Messrs. Chatto & Windus for the autumn. It will be known as the Swanston edition, and it is claimed by the publishers that it will be the most comprehensive edition of Stevenson's works yet published. The “Vailima Letters” and the “Letters of Robert Louis Stevenson to His Family and Friends” will appear, with many additional letters, as revised and re-arranged in chronological order by Sir Sidney Colvin. These letters, which will be included in this edition through the courtesy of Messrs. Methuen, will form the concluding three volumes of the set.

\* \* \*

A NEW book by the late Professor William James has just been issued by Messrs. Longmans & Co. with the title “Some Problems in Philosophy: A Beginning of an Introduction to Philosophy.” The book begins with a defence of philosophy against its critics and an exposition of its problems. It then analyses in turn the problems of the relations of percept and concept, of the one and the many, of novelty, of the infinite and causation, and concludes with a discussion of “Faith and the right to believe.” Though the book is unfinished, what it offers is complete in itself, and develops still further the author's great pragmatist programme of furnishing “a platform on which empiri-

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WILLIAMS & NORGATE,  
14, Henrietta Street, Covent Garden, London, W.C.

THE Rev. W. Harrison has just issued an illustrated souvenir of the International Congress of Free Christianity and Religious Progress held in Berlin last summer, and of the Francis David Celebrations in Hungary. It may be had for ninepence, post free, from the author, Brookfield-avenue, Timperley, Cheshire.

cism and rationalism may join hands in a concrete view of life."

\* \* \*

A NEW and cheaper edition of "Josephine Butler, an Autobiographical Memoir," edited by G. W. and L. A. Johnson, has just been published by Messrs. J. W. Arrowsmith. A certain amount of revision has been made in the text, and an index added. The price is 2s.

\* \* \*

IN connection with the tercentenary of the Authorised Version of the English Bible, an exhibition of early printed Bibles has been arranged, and is now on view in the Library of the Bible House, 146, Queen Victoria-street, London. Visitors are welcomed on any week day between 10 and 5, and on Saturdays between 10 and 1. A special guide to the exhibition has been published.

\* \* \*

A PACKET of eight reproductions of "Natural History Pictures" by Mr. G. E. Lodge has been issued by Messrs. Longmans, Green & Co. at the price of 3d. These delightful little pictures should prove very useful to Sunday-school teachers and others when they are giving simple nature lessons to their classes, and if it is desired eight copies of any picture in the packet may be had instead of the ordinary set.

\* \* \*

"THE HOUSE OF LIFE," by Mr. Harrold Johnson, has just been published by Messrs. Dent & Sons. It comprises 22 interpretations in verse of the symbolical pictures of the late G. F. Watts (20 of which are to be found in the Tate Gallery). Mr. Watts wrote to the author "I have had many literary and poetical translations of my pictures sent to me from time to time, but I may say that none have seemed to me so much in keeping with the work as your 'House of Life.'" We understand that Mr. Johnson is preparing three other volumes, "The Wayfarers," "The Voyagers," and "The Home Dwellers," for the same symbolical series.

#### PUBLICATIONS RECEIVED.

MESSRS. T. & T. CLARK :—The Great Texts of the Bible: Genesis—Numbers, Romans I.—VIII. : Edited by James Hastings. 10s. each. i Corinthians, by A. Plummer, D.D., in The International Critical Commentary. 12s. net.

MESSRS. LONGMANS :—Some Problems of Philosophy: William James. 4s. 6d. net.

MESSRS. MACMILLAN & CO. :—Loddard and the Religion in England: James Gairdner, C.B. Vol. III. 10s. 6d. net. The Religious Experience of the Roman People: W. Ward Fowler, M.A. 12s. net.

MESSRS. G. P. PUTNAM'S SONS :—Bell and Wing: Frederick Fanning Ayer. 10s. 6d. net. Criminal Man: According to the Classification of Cesare Lombroso. 6s. net. John Murray's Landfall Henry Nehemiah Dodge. 5s. net.

VERLAG VON VEIT & CO. (LEIPZIG) :—Die Lebensanschauungen Der grossen Denker: Rudolf Eucken. Revised and enlarged edition. 10 mks.

MESSRS. WILLIAM & NORCATE :—Home University Library. (1) Liberalism: L. T. Hobhouse, M.A. (2) Crime and Insanity: Charles Mercier. (3) The Science of Wealth: J. A. Hobson, M.A. (4) The Animal World: F. W. Gamble, F.R.S. (5) Mediæval Europe: H. W. C. Davis, M.A. 1s. each net.

#### MISCELLANEOUS.

The Nineteenth Century, June; Contemporary Review, June; The Cornhill, June; The Vineyard, June.

## FOR THE CHILDREN.

### TWO "BAD" MEN.

"THIS fellow Burke," said the captain of the *Maidstone*, "is no good. He's Irish; he's a don't care; and he's worthless. Have him if you like."

So Captain Mabin agreed to transfer the wild Irishman to his own ship, the *North Star*. It was not long before he saw good things in the heart of Burke. The Irishman, if harshly treated, was indeed a fury and a terror. But he could be jolly, and he could be kind—and something else.

The *North Star* lay in the Niger river at Bonny. There passed by a boat that bore a dead man. The dead man was the captain of a merchant vessel; and his crew were carrying him to shore to bury him; and theplash of their oars was slow and sad.

A shout! a commotion.... The boat had capsized; and the water of the Niger swarmed with sharks. Alas! all but one of the sailors were killed by these monsters of the sea. One still struggled to keep afloat. Burke sprang overboard, and battled his way through waves and among sharks; and he seized the sinking man and kept him up till a boat came to the rescue.

Again, the *North Star* was at anchor in the river at Sierra Leone, West Africa, and this river also was dangerous with sharks. A man fell overboard, and a cry of alarm rang out. Burke the Irishman—only Burke—jumped from the *North Star*, dared sharks and death, and maintained the half-drowned sailor afloat till the arrival of a boat.

Commodore Collin beheld this heroic deed. Tears of admiration . . .

We live by admiration, hope and love,—tears of admiration filled his eyes; and he sent Burke a handful of dollars.

I know no more of Burke. He goes off the scene as he receives the Commodore's dollars. But this one thing I know clearly, that those who counted him a "bad" man made a great mistake.\*

In the land of the Bactrian camel—the Asiatic region known as Balkh—there was once a prince named Ibrahim ben Adhem (Ibrahim, the son of Adhem). Now this Ibrahim had set his mind on the things of the Inward Life: that is, not thrones, and slaves, and soldiers, and the pomp of courts, but on thoughts of Allah, and the training of the soul in the way of temperance and mercy. So he gave up the throne of Balkh for ever, and vowed himself to the religious life as a dervish. He lived with a group of other dervishes, as companions of the Devout Life. In the daytime they worked as labourers for a journeyman's wage, and at evening they came together in their settlement, and ate supper, and they had all things in common, "neither said any of them that aught of the things which he possessed was his own." Ibrahim never supped till he had knelt at evening prayer.

Now one evening he was late, and the brethren had fasted all day, and lost patience.

"We will break our fast," they said, "and go to bed. Ibrahim will find us asleep. He will be ashamed, and he will not keep us waiting another time. The selfish man will learn a lesson."

They ate, and they lay down on their mats. Then came the son of Adhem. He was late because he had lingered long at prayer, and his thoughts had laid fast hold on the world beyond Balkh, and the plains of Asia, and the clouds and stars.

He saw his comrades asleep.

"Poor souls," he murmured, "they have perhaps gone to bed hungry. I will prepare them a good meal, and waken them to the pleasure of it."

He had brought flour with him; he kneaded it; he made cakes; he blew up the embers of the fire; and he cooked, and made ready.

"Come, my brethren," he said, "arise and eat."

They woke.

"What are you doing, O son of Adhem?" they asked.

"I have got supper for you hungry ones," he said.

They looked at each other.

It was their turn to feel regret.

"We plotted to put him to shame," they said, "and while we cherished hard thoughts of him, he was busy in caring for our comfort."

They ate and drank, and it was a feast of love.

This was the Ibrahim whom our English poet, Leigh Hunt, has told of under a somewhat different name—Abou ben Adhem.† It was he who saw an angelic presence in his room one night, writing the names of men who had so loved God that they were counted of high rank in the world of angels. When he found his name was not in this golden book, he begged that at least he might be writ down as one who loved his fellow-men; and you know, from the story of the dervishes of Balkh, how gracious his heart was towards the brethren. And at the last, it was found that the Song of Adhem (Adhem) was highest in the list of the noble souls:—

Abou ben Adhem (may his tribe increase)  
Awoke one night from a rich dream of peace,  
And saw, within the moonlight of his room,  
Making it rich, and like a lily in bloom,  
An angel, writing in a book of gold.  
Exceeding peace had made Ben Adhem bold,  
And to the Presence in the room he said,

"What writest thou?" The Vision raised its head,

And, with a look made of all sweet accord,  
Answered, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"

Replied the Angel. Abou spoke, more low,  
But cheerly still; and said, "I pray thee, then,

Write me as one that loves his fellow-men." The angel wrote and vanished. The next night it came again, with a great wakening light,  
And showed the names whom love of God had blessed,

And lo! Ben Adhem's name led all the rest.

And if I were that angel, I should also write the name of Burke of the *North Star*.

F. J. GOULD.

\* The story is told in Rev. R. Walsh's "Notices of Brazil," published in 1828.

† So Mr. Claud Field explains in his "Mystics and Saints of Islam," from which the above anecdote has been adapted (pp. 36-42).

## MEETINGS AND SOCIETIES

## OUR SOUTH AFRICAN LETTER.

IMPRESSIONS OF JOHANNESBURG.

AFTER about two months in India it is well known that proverbial Englishmen are able to write a book dealing with the whole problem of that vast land. Here am I at the close of such a period with a vaster land around me, and the sense of its diverse possibilities weighs heavy upon me. Cape Town represents one side of things, the Transvaal quite another. There, an inheritance of several centuries seems to steady the average life; critics here in the north use a harsher term. Here in the north, nothing is old—except the problems of human nature. Twenty-five years ago these rocky ridges and grassy bottoms were hardly so much as tenanted by a poor farm here and there. Now we have a population of a hundred thousand whites and double the number of blacks in Johannesburg itself, and for miles east and west are smaller townships sprung up near to the mines. Altogether this district is one of the most amazing and puzzling, viewed either from the commercial and industrial, the social, or the religious side.

As my chief interest is, of course, with the latter just now, let me briefly gather together what has become evident or reported to me since my coming before Easter. Very obviously, the non-worshipping tendencies observed and lamented in the home countries are not only present here but present in an aggravated degree. The strenuous life of the week disposes to taking things very easily on Sundays; golf, tennis, motoring, have full swing, though I noticed that organised "sports" are not yet considered the thing, and the racing men of South Africa, who are reputed to be, if anything, less scrupulous than their brethren at home, have hitherto abstained from Sunday meetings. Of course social engagements occupy a good share of attention. Concerts, more or less "sacred," are given on Sunday evenings, but after the time for the services, which, in fact, are but sparsely attended as a rule. The better-to-do, indeed, not infrequently are in a loose way connected with this or that congregation; but, as one mournful pastor told me, he can get money for anything, but not men to his services. In an atmosphere of this kind, where a larger proportion of the population are at a loose end out of business hours, it is no easy matter to organise a new church; nevertheless we have hopes that it may be done.

The ideas represented here are widely various. I think I shall do no injustice if I set aside the "English Church" element as at present of comparatively little significance. The church authorities are duly attentive, one gathers, to the need of places of worship; and new churches of a more or less temporary character spring up along with the townships along the forty miles of Rand. But the clergy found to do the work are said to be of the feeblest; certainly there is little attraction for the stronger men—except the human need of the miners, very

few of whom ever look inside a church. In the heart of the city there is a handsome building, and (I hope) a better harvest. Here and there a Presbyterian or Congregationalist minister makes his personality felt beyond the circle of those who care for his special type of theology. The Roman Catholics, wisest in their generation, are zealous to establish good schools—a great desideratum here—and "Protestants" avail themselves of the opportunity, with such results as may be! The Jews are strong and closely united. A Society for the Propagation of Hebrew Knowledge makes itself felt, and intellectual stir is probably as keen in Jewish circles as any here; but one gathers that much pressure is brought to bear by the faithful to keep the stock of Israel true to their own communion. It may be said here, too, that in general one is made aware of a certain timidity among employees; the tenure of occupation is often precarious, or at least open to many risks, and men and women hesitate to incur an unnecessary danger.

Among the Dutch, whether of the "Reformed" or "Lutheran" type, there is at least more apparent devotion to the old beliefs and habits than among the mingled immigrants (as an illustration of the mingling, I may cite a signboard not far from my abode where a future Ελληνικα Εκκλησια is announced to be built shortly). Some forty or more years ago the Hollanders came with such men as Burgers, then a minister of religion, later President, among them. The tendency of these men was often towards a very radical type of theology, and one traces a tone of foreboding among men of serious mind lest the Liberal movement should always end in a thin and barren intellectualism. Among those whose names stand out as distinct influences in one district or another were Vincent of Graaf Reinet, Kotze of Darling, and Faure of Cape Town. These men laboured against great odds in favour of a more intelligent and broad theology, and the future of Liberal religion here is and must long remain bound up closely with their actual or spiritual descendants. In particular I should like to call the attention of readers of THE INQUIRER to the autobiography of the Rev. D. P. Faure, who happily survives at Cape Town. Copies of this deeply interesting and important historical document are to be obtained, I believe, at Essex Hall; and being a comparatively little book it should be read by all who would form an intelligent notion of the past in South Africa, alike in religion and politics. Illustrating the continuity of things I may say that my hostess here is one of Mr. Faure's daughters, and her husband is a son of the late Mr. Kotze; so that if we succeed in founding a new church here it will be largely through the transmitted influences of that honourable parentage. Let us hope the fears of the critics will be overcome by the development of a really fruitful, religious fellowship which will grow as this city grows and bless generations unborn.

Certainly this attempt must be pushed home with all the energy at our command. In spite of rigorous censorship the students of the Dutch Reformed Colleges are commonly believed to be as ardent in seeking

the larger truth as students in freer circles. The crumbling of the old is obvious; woe to us if we have but a slack interest in building up the new, for the protection and nurture of youthful lives and the permeation of the whole state by truly benevolent ideals.

May I beg, in conclusion, as a practical matter, that if any reader (who has not yet communicated with me) knows of residents in or near Johannesburg who are likely to be sympathetic to our work, I may be furnished with the names and addresses as soon as possible. I am to leave here about June 26; letters sent to me by mails leaving England up to June 3 (earlier would oblige, if convenient) will be helpful, and I shall be personally most grateful.

W. G. TARRANT,  
58, Francis-street, Yeoville,  
Johannesburg, May 8, 1911.

HIBBERT LECTURES  
ON THE HIGHER ASPECTS OF GREEK  
RELIGION.

## V.

IN his fifth lecture, delivered at the University of London last week, Mr. Farnell spoke of the contributions of Greek religion to a world-religion.

All students are familiar with the fact that in the last centuries of Hellenic and Graeco-Roman history, Greek philosophy and the Roman imperial power had engendered and fostered a cosmopolitan ethic and a theory of the spiritual freedom of mankind, so that the harvest was ripe for the new world-religion. But it is less generally known that the seeds were already germinating in the earlier periods of Greek thought and religion.

In the Homeric poems Zeus is "Father of gods and men," and this unites all men, and the other Gods to Zeus.

The word Hellen itself was originally the name of a tribe settled in or near Phthia. By the seventh century the name had passed from tribal to national significance, and Zeus Pan Hellenios is the God of all the Greeks.

The influence also of the games is important. The origin of the games was religious. To these, men from various and even hostile tribes might come, and they would join in the local worship which established a temporary holy truce or "peace of God." We never hear of these great gatherings being disturbed by strife or bloodshed. The Olympic games contributed to the gradual emergence of the idea of a Pan-Hellenic Zeus.

At no epoch that we can discover was Greek religion wholly confined within the limits of clan, tribe or city, and Greek morality always included the alien and the stranger. In the religious condemnation of wrongs done to aliens, and those who have no political rights, are the germs of a world-morality. The ancient cult of Zeus Xenios, the God who protects the stranger and the wanderer, expanded the moral feeling of the tribe beyond the tribal limits. Hospitality and friendship are humanistic forces impatient of the barriers of status and kinship. No race has ever

manifested a greater genius for friendship than the Hellen. His sentiment toward it was partly moral, partly religious, and often wholly romantic. The Greek tended always to find a place in his religion for whatever he felt passionately, and he found a consideration of friendship in the invocation of Zeus Philios, Zeus Hetaireios, and Apollo Philesios. This cult was in a later age interpreted in the widest possible humanistic sense, so that Dio Chrysostom says, "God is called Philios and Hetaireios (the God of friendship and of fellowship) because he brings all mankind into union and desires that they should be friends one with another."

Among the important factors that fostered the more expansive sentiment in Greek religion was the influence of the divine name. However different the elements in the conception of the same divinity in different places, there was only one Zeus, one Athena, one Apollo, one Dionysus.

On the other hand, the later Greek, at any rate, was capable of the humane and tolerant idea that seemed so impossible for the Semitic mind of Israel to grasp, viz., that mankind might worship the same godhead under different names; and he identified Zeus with Baal or Amun, Demeter with Isis, Dionysus with Jahweh. It was this that preserved the Greeks from the cruel fanaticism and savage religious wars that sprang from a fallacious sentiment concerning the magic value of personal names of deities, and from degrading the deities of other nations to the rank of devils.

First among the special ideas in the Greek conception of divinity that illustrate the higher and broader view of humanitarian religion is the fundamental dogma of the old-world religious morality, that God rewards the good and punishes the evil. Justice was personified as the daughter of Zeus. Euripides praises the "golden gleaming countenance of Justice," and declares that "neither morning star nor evening star is so wonderful." But in the higher popular religion the qualities of mercy and compassion are equally prominent. The sinner, as well as the victim of wrong, throws himself upon the mercy of the deity. The doctrine of divine mercy became a genuine tradition of popular Hellenic faith.

In Science and Art, religion was as potent an influence as in ethics. The artistic interest enters into the characters of certain Hellenic deities. String music is a traditional part of the cult of Apollo, and wind instruments of the cult of Dionysus. Hence the severe legislation which Plato would impose upon musicians, restricting music to stringed instruments alone; while Aristotle takes the broader view, and justifies the Dionysian music as a salutary outlet for emotion. But in any case, the music that by its ecstasy relieves the passions, and the music that ennobles and tranquillises the mind, are alike regarded as manifestations of a divine power, the one of Dionysus, the other of Apollo.

In the other great field of intellectual Greek life—science—there was no conflict with religion. There was no authoritative scripture to form a barrier against progress in science. Though Homer and Hesiod helped much to shape the popular religious

ideas, everyone was at liberty to disbelieve any particular statement in their writings without being thought irreligious or immoral. There was neither orthodoxy nor heresy. There was no accepted tradition of the origin of the cosmos or of man that might not be questioned. There was no ground for any breach between the higher intellectual culture and the popular religion. The presiding deity of the intellectual life of Greece was Apollo of Delphi.

## VI.

In his sixth, and concluding, lecture, Dr. Farnell dealt with the development of the individual conscience in religion as distinct from the civic or family moral sense. To define accurately the moral effect of the corporate religious life is impossible, but it is clear that Hellenic religion was never rigidly corporate and without influence on the individual. The record of this individual religion runs through Homer, the Lyric Poets, the Dramatists, and the Historians. The Hellene was zealous for the morality and religion associated with the family-hearth and the family-tomb. Careless of ordinary truthfulness, he was most sensitive as to the sanctity of an oath, and the morality of the Athenian law courts was quite equal to that of our own. There were men of devout temperament, like the swineherd of Homer, whose religious impulses are strikingly humanitarian; and there is ample evidence of a sense of sin and remorse; though it would be difficult to find any gloomy or sorrowful, ritual and the religious bond between the deity and the worshipper was one of kinship and mutual kindliness. There is a bilingual inscription found in Malta containing a dedication by Phoenicians and Greeks to the same divinity. The Phoenician styles the worshippers "the slaves of God." The Greek omits the phrase.

No Greek thinker ever formulated a doctrine of original sin. The germ of it is found in the Orphic sects, but they are of non-Hellenic origin. To them—non-Hellenic—is due the theory of the body as the impure prison-house of the soul. This is quite contrary to pure Hellenism.

From the eighth century onward the moral-religious consciousness becomes more and more sensitive, and by the fifth century the ritualistic idea of purity has passed into the spiritual doctrine of purity of heart and thought. The sacrifices become a means of communion between the divinity and his worshippers. The spirit of the altar passed into the animal that was consecrated, and then those who partook of the flesh afterwards received the spirit of the divinity.

Similar phenomena are seen in the Orphic brotherhoods. Their means of grace were a ritual of purification become a perpetual rule of life, and a mystic sacrament in which the initiated drank the blood and ate the body of his God. They proclaimed, too, that even in this life man can attain to divine communion, and in the next world the purified soul, after a period of purgation, can enter into fellowship with the deity for ever. Here is a vital, personal religion, but it is not purely Hellenic, and as to the extent of its prevalence and its influence we have no trustworthy statistics.

As the Divinity becomes less definitely personal—"Zeus, or the necessity of Nature, or the mind of Man"—the communion of man with God becomes more spiritual, and more dependent on the nature and character of the man and less on ritual. "No unjust man can have communion with God" is a saying attributed to Charondas. Moral action and the moral life enable man to achieve divine communion. And this belief engendered a higher theory of prayer, sacrifice, purification, and all external ritual. Prayer is inward communion rather than petition. Sacrifice becomes the sacrifice of the heart; and purification, the purification of the soul.

The alien deities introduced during the period of transition—Asklepios, Cybele, Attis, Isis—were not the gods of this or that city or tribe or family, but world-powers appealing to mankind and to the individual; and on the other hand, Demeter and Kore, the mother and daughter of Eleusis, retained their power until the conquest of Christianity, because they alone of the Olympians had early broken the bonds of clan and caste and had invited the civilised world to their fellowship.

## THE JOWETT LECTURES.

THE REV. P. H. WICKSTEAD delivered the sixth Jowett Lecture at the Passmore Edwards Settlement on Wednesday, May 31. He dealt with certain differences of doctrine and method between Dante and Aquinas. In some cases it would be rash to say whether they are deliberate or not. For instance, in Aquinas devils have a very real power of tempting by raising phantasms in the mind, though they cannot directly influence the will, whereas in Dante their function is never to tempt. Again Aquinas admits a far happier view of the lot of unbaptized infants than Dante adopts.

One of Dante's deepest characteristics, and one which establishes a profound difference between him and the schoolmen, is his conception of the earthly life not merely as a preparation for the heavenly life, but as ideally capable of having an independent value and even perfection of its own. Although he is perfectly clear that the practical life is inferior to the contemplative life, and the life of earth to that of heaven, nevertheless he consistently exalts the temporal life by building up a parallelism between it and the spiritual life. For instance, he called one of his odes "Contra gli erranti" in express imitation of the *Contra Gentiles*. That is to say, he regarded his mission in vindicating the true nature of nobility as analogous to that of Aquinas in defending the Christian faith against Jews and Moslems. Again, the passage in the beginning of the *De Monarchia* in which he declares that the whole object of human civilisation is to realise all the potentialities of human nature, and that this can only be done by peace, is obviously modelled on a passage of Aquinas, in which he says that the enjoyment of the fruition of the Divine Aspect is the only true blessedness. Here, then, Dante deliberately takes the analogue of the final felicity only to be reached in heaven, and applies it as far as it goes on the ground of the earthly li...

Dante has perpetually in mind the parallelism between the Roman Empire and the Church, and one of the most striking of his doctrines is the place taken by the Roman Empire in the drama of salvation. He adopts the Anselmic doctrine of the Redemption in its entirety. Human nature had sinned in its totality, and must pay the penalty of death. But in order, says Dante, that the death sentence might not be a mere act of individual violence, it must be pronounced by an authorised tribunal. He accepts the miracles recorded in Roman history as a divine authentication of Roman power, just as Aquinas proves the validity of the Christian revelation by miracle, and he therefore regards the Roman Emperor as having jurisdiction conferred upon him by God over the whole human race. And Pilate, representing the imperial majesty of Rome, pronounced the death sentence upon human nature in its totality in the person of Christ; and this judicial act was the purpose for which the whole Roman Empire had been elaborated and confirmed by the authority of God. Thus Dante reaches the highest point in his gradual raising up of the temporal to a parallelism with the spiritual power, in the one redemptive act which is at once the centre of profane and sacred history, and the supreme justification and final cause of Rome and of the Church. While Rome is credited with the execution of the divine sentence on guilty human nature, the Jews commit the awful outrage on the divine person in whom that nature was assumed. Hence, Rome became a further instrument of the divine justice in the destruction of Jerusalem.

#### ANNOUNCEMENTS.

PROFESSOR RUDOLF EUCKEN, of Jena, who is to deliver the Essex Hall lecture on Wednesday, has accepted the invitation of Dr. Tudor Jones to give a short address at Unity Church, Upper-street, Islington, N., on Sunday evening, June 4. Dr. Jones will afterwards speak on "Professor Eucken's Message to the World." The minister and congregation hope that many friends in London will avail themselves of this opportunity of hearing Professor Eucken.

THE annual meeting of the British League of Unitarian and other Liberal Christian Women will be held at Essex Hall, Essex-street, Strand, on Wednesday next, June 7. Lady Durning-Lawrence will take the chair at 3 p.m., and the speakers will include Mrs. Ginever (Dover), Mrs. Roderick Stebbins (Milton, U.S.A.), and Mrs. Sydney Martineau.

#### PERSONAL.

THE Rev. S. H. Mellone, M.A., D.Sc., who will preach the annual sermon on behalf of the British and Foreign Unitarian Association next Tuesday, has already made a considerable name for himself as a writer on philosophy. He has also acted as examiner in philosophy at the Universities of St. Andrews, London and Edinburgh. After a ministry of eleven years at the First Presbyterian Church, Holywood, Co. Down, he was appointed in 1909 colleague of the Rev. R. B. Drummond at St. Mark's Chapel, Edinburgh. Among his books are a Text Book of Logic, a Text Book of Psychology

(in conjunction with Miss Margaret Drummond), "Studies in Philosophical Criticism and Construction," and "Leaders of Religious Thought in the Nineteenth Century."

WE understand that the Rev. Charles Hargrave and Mr. Charles Hawksley will represent the British and Foreign Unitarian Association at the Coronation in Westminster Abbey on June 22.

THE Rev. W. and Mrs. Wooding have arranged to leave England for a visit to New Zealand, on October 13. Mr. Wooding will visit the Unitarian Churches at Adelaide, Melbourne and Sydney, at Hobart in Tasmania, and at Auckland, Timaru and Wellington in New Zealand, on behalf of the British and Foreign Unitarian Association.

THE Rev. P. E. Richards, who recently resigned the pulpit of the Unitarian Chapel at Walsall, has been appointed Professor of English Literature at the Dyal Sing College, Lahore. It is hoped that Mr. Richards' appointment will help to stimulate interest in the work of the college in England, and to strengthen the bonds of sympathy between the Brahmo Somaj and the English Unitarian churches.

#### NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**The Unitarian Van Mission.**—The interesting article from the pen of Captain S. Allum, which appeared in the *Christian Life* a few weeks ago, has been reprinted by the Rev. F. B. Mott and the Committee of the Cardiff Church, and the Van Mission has ordered a number of copies for distribution at the Mission meetings. Captain Allum, who was born in Norway, tells of the way in which he came to appreciate wider views of religion, and his recital finished with the following paragraph: "That was my surprise when, three years ago, I came across the Unitarian Mission Van in Cathays Park, Cardiff. It was a veritable revelation to me. I had all my hazy convictions confirmed and further enlarged. I shall never forget it, and I presume I must reckon that I became a Unitarian then, although unconsciously I have been one all my life. I then became a member of the local Unitarian Church, and words fail me to express the change in my mind it worked. I can only say that I feel literally as having been born again." The wide circulation of the leaflet will do good and the Cardiff friends are to be congratulated on its publication. Testimony of this kind could be multiplied a hundredfold from the Van Postal Mission files. Correspondents all over the country, and by the hundred, write to the Mission, asking for further information as to its work and the teachings of the churches that it represents. As far as possible the Mission keeps in touch with these new-found friends, and they are, in many instances, doing quiet pioneer work of their own. The last letter received this week from one of these correspondents tells of a service he attended last Sunday in B——. "I have been in the town two Sundays now, and each time have attended the church——. I feel quite at home. Yesterday they had the Rev. —— to preach, so I introduced myself to him (our correspondent had been put into communication with the preacher previously, and letters had passed between them). His evening discourse he entirely devoted to my question of immortality,

and I more than appreciate his thought and kindness in the matter." Up to last Sunday evening there had been 59 meetings. Twelve were in the Northern district, and included 3 at Morpeth, 6 at Ashington and 3 at Bedlington; 13 were held in the Yorkshire district; at Attercliffe, Sheffield, 7, and at Goldthorpe 6. The Lancashire Van did not begin its work until the 22nd inst., and only 7 meetings were held in Preston. In the London district there were 6 meetings at Rochester and 6 at Lewisham. In Scotland Rev. E. T. Russell opened his campaign on May 10, and has held 15 meetings in the following places:—Leith 3, Dalkeith 3, Newton Grange 2, Musselboro' 2, Gorgie 1, and Edinburgh 4. The finest meetings have so far been in Preston, where a magnificent closing meeting, attended by over 1,100 people, was held last Sunday night. The missionaries were Revs. C. Travers, F. Hall, and W. T. Bushrod, and they were ably supported by friends from the Preston Church, Mr. Bamber occupying the chair one evening. The attendances for the week exceeded 4,000. The Lewisham meetings were a distinct success as well, and the Mission closed on Sunday evening with a service in the chapel yard, the congregation numbering over 300. Rev. W. W. C. Pope conducted the service. An interesting address was delivered on Saturday night by Mr. E. O. Greening, a member of the church. This week the Van has occupied the Triangle at Peckham, and splendid meetings have been the rule. It should be noted that the work at Goldthorpe in the first week was conducted by a Congregationalist minister, who is this week succeeded by Rev. D. G. Rees, of Bridgend. Matters have been somewhat disappointing in Northumberland, where the Mission came into Bedlington in the midst of the Hopping Fair, and on one evening, indeed, failed to get a meeting. The state of affairs may be judged from the fact that the Salvation Army also gave up the attempt to attract an audience. Choppington, where the Van is now stationed, is also in the midst of holidays, so that the work of Rev. H. B. Smith has been made much more difficult. In Scotland the work of Mr. Russell is interesting, as it shows how a successful Mission can be organised without a van.

**Atherton: Chowbent Chapel.**—The Sunday school sermons were preached on Sunday, May 28, by the Rev. H. D. Roberts, of Liverpool, the address to children being given by the Rev. Bertram Lister, of Bolton. The collections for the day, in aid of Sunday school work, amounted to £62 8s.

**Gateshead: Unity Church.**—On Sunday, May 28, anniversary services were conducted by the Rev. William Rosling, of Bradford. There were good congregations, and special music was rendered by an augmented choir, the revised edition of the Essex Hall Hymnal being introduced. On the Monday following the annual tea was held in the hall of the United Methodist Church, again kindly granted for the occasion. A public meeting followed in Unity Church, and was well attended. Mr. Charles Carter presided, supported by the Revs. W. Rosling, Alfred Hall, M.A., Newcastle-

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upon-Tyne; W. H. Lambelle, Middlesbrough; Thomas Rook, M.A., Sorley-street Congregational Church, Sunderland; W. Wilson, Gateshead; and Mr. J. Harrison, of the Unitarian Van, which was located a few miles away.

**Hampstead: Rosslyn Hill Chapel.** — On May 25 the annual meeting of the Rosslyn-hill Chapel Women's Union was held in the Chapel Room. There were between 60 and 70 persons present, including several members of the Dutch Church in Austin Friars, who had been especially invited. After the reading of the seventeenth annual report, and the election of the officers and committee, Dr. S. Baart de la Faille, minister of the Dutch Church, gave a brief and interesting historical sketch of the Reformed Church of Holland; and of the old home of the Augustine Friars, where, since the middle of the sixteenth century, Dutch men and women of very different theological beliefs had worshipped together, drawn there by the bond of common nationality in a foreign land.

**Leeds.** — The Rev. C. Hargrove writes in the June number of the *Mill Hill Chapel Record* as follows:—"Thirty-five years have now passed since I first preached at Mill Hill, and, as I wrote in last October's number of the *Record*, 'For a long time I have looked forward to this year as my last in the active ministry. If I continue to the end of September next I shall have been minister for a longer time than any of my predecessors, and I thought that I might then fairly say 'Lord, now lettest Thou Thy servant depart in peace,' and might spend what few years remained to me in the neighbourhood of London, where I was born. And now that the time is drawing so near, I must repeat what I then wrote, and with the emphasis which further experience lends. It is not good for a congregation, which is ever renewing its youth, to have for its leader an old man whose love for it and devotion to its interests do not compensate for failing energies. For my own sake and yours, I want to leave Leeds while yet I am able in mind and body, and not to hold on till I am incapable. I don't want the record of a long and energetic ministry to end up with a story of decrepitude. The parting must come, and it is better that we should choose the time for it rather than leave it to be determined by necessity."

**London: The Lay Preachers' Union.** — Through the kindness of the Minister and congregation of the Stamford-street Church the Lay Preachers' Union of London and the South-Eastern Counties met in their commodious schoolroom on Thursday, May 25, when a service was conducted by the Rev. John Ballantyne, the preacher being Mr. A. D. Beckwith, a member of the Union. After the service the Rev. T. P. Spedding spoke of the work of open-air speakers, with particular reference to the Van Mission. The address was followed by a discussion in which several of the members took part. It is hoped that the growing interest in the work of lay-preaching, as evidenced by the inclusion of the special meeting in the British and Foreign Unitarian Association's Whit-week programme, will lead numbers of earnest men and women to offer their services for this purpose. The convenors of the Whit-week meeting, which will be held on Tuesday the 6th inst., at 5.30 p.m., cordially invite the co-operation, and, if possible, the attendance of all who are interested in this subject.

**Maidstone.** — The Bazaar in aid of the new church building fund was held in the Corn Exchange on May 23 and 24. In every way it was an unqualified success. The bazaar was opened on the first day by Mrs. Blake-Odgers, and on the second day by the Mayor of Maidstone, accompanied by the Mayoress. The minister, the Rev. Alex. Farquharson, who has acted as president of the Bazaar Committee, presided each day at the opening. The bazaar realised £300.

**Oldbury.** — The anniversary services were held at the Oldbury Unitarian Meeting House on Sunday, May 21. The preachers, morning and evening, were respectively Rev. A. H. Biggs, M.A., LL.B. (Birmingham), and Rev. J. Hipperson (minister). In the afternoon a musical service was held.

**Scottish Unitarian Sunday School Union.** — The eleventh annual meeting of the Union was held at Kirkealdy on Saturday, May 27. Delegates were present from all the schools affiliated to the Union, and also from the Universalist Church, Stenhousemuir. The office-bearers for the ensuing year were appointed and the annual reports adopted. The reports show increases in the total number of teachers and scholars, in the number of scholars over sixteen years of age, and in the number of subscribing members. It was stated during the proceedings that it is hoped it will soon be possible to start a Sunday school at Stenhousemuir.

veterans who now live in this country have gone with them.

#### THE SALVATION ARMY'S SOCIAL WORK.

Some interesting facts have been published in connection with the International Social Council of the Salvation Army which closed its conferences at Clapton on May 25. This is the first council of the kind which the Salvation Army has held, and it is the crowning event in one of the most extraordinary and successful movements that the world has ever known. The 200 representative "officers" attending the conference have come from every quarter of the globe. Their testimony bears out the statement of Colonel Sowton, one of their number, that human nature is very much the same everywhere, and that when you come in contact with the dregs of society you must first make the outcasts realise that you are their disinterested friend, and the rest is comparatively simple. In many countries the authorities co-operate with the Salvation Army officers. In Australia, for instance, the Governments hand over refractory and neglected children to them, in New Zealand two islands near the coast have been given to the Army for the care of inebriates, in India settlements have been established under Government sanction where weaving, carpentry, land cultivation, and poultry farming are being carried on, and arrangements are to be made by the Government of Holland for two Salvation Army officers to take up their residence at the great vagrant colony at Veenhuizen.

#### THE QUEEN'S HOSPITAL FOR CHILDREN.

Like other institutions of its kind in London, the Queen's Hospital for Children Hackney-road, has hitherto had a committee composed exclusively of men. At the annual meeting on May 24 (Colonel Lord William Cecil, C.V.O., in the chair) a new departure was taken by the appointment of two ladies on the committee of twenty governors elected for the ensuing year. No other children's hospital in London has yet placed women on its committee, and the Hackney-road institution is thus left to act as the pioneer in this direction. The hospital has 134 beds in London, and will shortly have 30 beds at a seaside branch at Bexhill which is to be opened on July 13 by H.R.H. Princess Louise, Duchess of Argyll. It is to be known as the "Little Folks" Home.

#### NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

The Annual Meeting of the Council of the Union will be held on Thursday afternoon, June 8, at Essex Hall, at 5.30.

The Annual Business Meeting of the Union will be held immediately after at 6 p.m.

CATHERINE GITTINS, } Joint  
R. P. FARLEY, } Secretaries.

#### DEAN ROW CHAPEL.

Sunday School Sermons, June 11, 10.45 and 6.30. Preacher: Rev. J. E. ODGERS, M.A., D.D. Collections on behalf of Sunday School Funds. (Accommodation for Cycles.) Norcliffe Chapel Styal will be closed on this date.

#### THE JUBILEE OF ITALIAN INDEPENDENCE.

Italy will celebrate to-morrow, June 4, the Jubilee of her Independence by the unveiling in Rome of a statue of Victor Emmanuel II., the first sovereign of United Italy. Eight of the twenty-one survivors of Garibaldi's "British Legion" were able to accept the invitation of the Mayor of Rome, and the six Italian

**BRITISH AND FOREIGN UNITARIAN ASSOCIATION.**

## Anniversary Meetings.

### Tuesday Evening, June 6.

RELIGIOUS SERVICE at Rosslyn Hill Chapel, Hampstead, at 8 p.m. Devotional Service: Rev. E. S. HICKS, M.A. (Dublin). Preacher, Rev. SYDNEY H. MELLONE, M.A., D.Sc. (Edinburgh). Collection in aid of the Funds of the Association.

### Wednesday Morning, June 7.

THE ESSEX HALL LECTURE, by Prof. RUDOLF EUCKEN, on "Religion and Life," at 11 a.m. The Lecture will be in German, but a Synopsis in English will be provided. Admission by Ticket.

### Wednesday Evening, June 7.

PUBLIC MEETING at Essex Hall at 7.30. Subject: "Our Unitarian Faith and its present-day Implications and Obligations." Speakers: Rev. C. HARGROVE, M.A., Rev. C. J. STREET, M.A., H. G. CHANCELLOR, Esq., M.P., Rev. C. W. WENDTE, D.D. (Boston, U.S.A.).

### Thursday Morning, June 8.

ANNUAL BUSINESS MEETING of the Association at Essex Hall. Report, Resolutions, Election of Officers and Committee. Chair at 10 a.m.

CONFERENCE at 11.30 a.m. on "The Place and Value of the Bible to Liberal Religious people in the present day." Papers by Rev. HENRY GOW, B.A., and Rev. E. L. H. THOMAS, B.A. The Papers will be followed by Discussion.

### Thursday Evening, June 8.

CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Music and Refreshments. Tickets 1s., on and after 7 June, 2s., from the Secretaries of London Congregations and at Essex Hall.

Detailed Programme on Application.

The Committee extend a cordial invitation to all who are interested in the work of the Association to be present at the Whit-Week Meetings.

Railway Tickets at single fare and a quarter, available any day from June 5 to 10. Apply to Secretary at Essex Hall for Vouchers.

## THE SUNDAY SCHOOL ASSOCIATION.

### Anniversary Meetings

Essex Hall, Essex Street, Strand, London,

**TUESDAY, JUNE 6, 1911.**

CONFERENCE at 10.30 a.m., on "Methods and Management in the Sunday School."

LUNCHEON at the Holborn Restaurant, at 1 o'clock. Tickets 2s. 6d.

BUSINESS MEETING at 3 p.m.  
Mrs. ENFIELD DOWSON (President) in the Chair.

Afternoon Tea will be served at 4.15.

At 5 o'clock an Address will be delivered by the Rev. J. TYSSUL DAVIS, B.A., "The Value of Nature Teaching."

ION PRITCHARD, Hon. Sec.  
Essex Hall, Essex-street, Strand, W.C.

## NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

EIGHTEENTH ANNUAL MEETING, Essex Hall, Essex-street, Strand, W.C., Friday, June 9, 1911.

4.30 p.m. Conference—"Alcohol and Race-Degeneration." Paper by Mrs. H. S. SOLLY. 6 p.m. Light Refreshments.

7 p.m. Public Meeting, Mr. H. G. CHANCELLOR, M.P., Rev. SYLVESTER HORNE, M.P., Mr. FRED MADDISON. All heartily invited.

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\* \* \* Regarding Advertisement Rates see inside Front Cover.